

EMYYXON NEKPON.

OR

*The Lifelessness of Life on the bether side of*  
IMMORTALITY.

WITH

(A Timely Caveat against Procrastination.)

Briefly expressed and applied in

A SERMON

Preached at the Funerall of *Edward Peyto*  
of *Chesterton in Warwick-shire*  
Esquire.

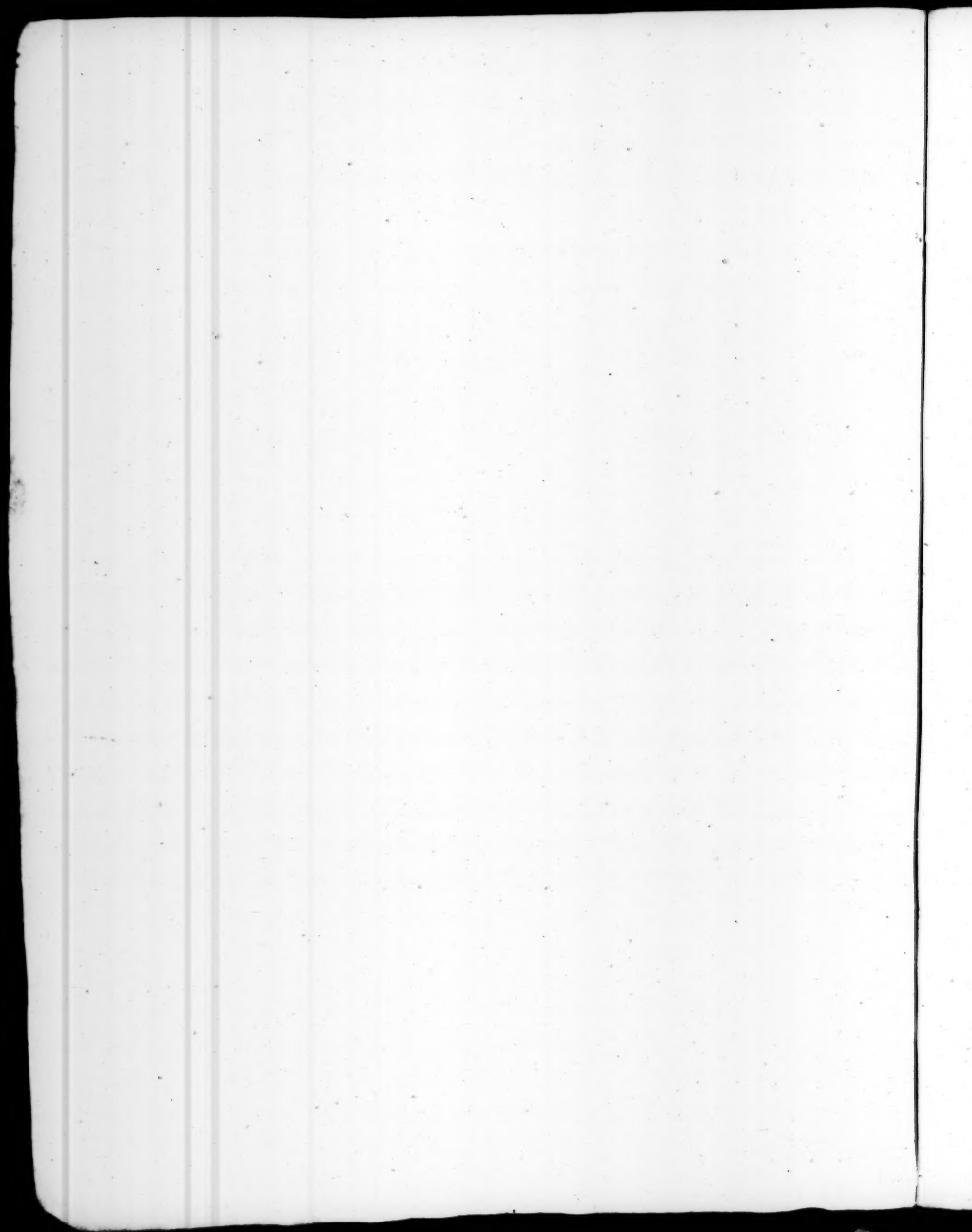


By Thomas Pierce Rector of Brington.

— — — — — ἡ τίθημι ἐγώ  
Ζῆν τῆτον, ἀλλὰ ἔμψυχον ἡγέμαι NEKPON.  
Sophocles ἐν Ἀντιγ.  
Ὁ ΒΙ'ΟΣ ἀλγεῖς ἡ ΒΙ'ΟΣ, ἀλλὰ Συμφορὰ.  
Eurip. in Alceſt.

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To my ever Honoured Friend

M<sup>ris</sup>. Elizabeth Peyto  
of Chesterton.

Madam,

**T**O speak my sense of your many Favours, with my reverent esteem of your Approbation, and how inclinable I have been to yield obedience to your Commands, the greatest expression that I can make, hath been better to the least that I think is due. And now I am sorry I can prove by no better Argument, (at the present,) how great a deference and submission I think is due to your Judgment, than by my having preferr'd it before mine own, in permitting that Sermon to lye in common, which I had only intended for your inclosure. For though the thing hath been desired by severall persons of Quality, besides your self; yet the principal end of my Publication, is not to gratifie their desires, whom I could civilly deny, but to comply with your reasons, which I cannot pardonably resist. The very piety of your Reasons having added to them so great a power, that what was skill in Aspendius, in me would certainly be guilt, should I (through Avarice or Envy) reserve any thing to my self, by which your charity doth <sup>† 1 Cor. 13. 7.</sup> believe I may profit others.

Indeed considering we are fallen, I do not onely say, into an iron age, but into an age whose very iron hath gather'd rust too, wherein the most do so live, as if they verily thought they should never dye, (at least had forgotten that they are dying, and being dead must be accountable <sup>2 Cor. 5. 10.</sup> for what is done whilst they are living,) it may be labour well spent, to trig the wheels of their sensuality; and that by thrusting into their eyes such sad and seasonable objects, as may make them consider their latter end. It was a cu- <sup>Dent. 32. 29.</sup>

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some with some of old, (or else my memory is a deceiver,) whensoever they intended a sumptuous Feast, to put a death's-head into a dish, and serve it up unto the table: which being meant for a significant, though silent Orator, to plead for temperance and sobriety, by minding the men of their mortality, and that the end of their eating should be to live, that the end of their living should be to dye, and the end of their dying to live for ever, (for even the Heathens who denyed the resurrection of the body, did yet believe the immortality of the soul,) was look'd upon by all sober and considering guests, as the wholesomest part of their entertainment. And since it is true (what is said by Solomon) that sorrow is better then laughter, for by the sadness of the countenance the heart is made better; whereupon the Royall Preacher concludes it better of the two, for a man to go into the house of mourning; I cannot but reason within my self, that when \* the heart of fools is in the house of mirth, whose customary language is such as this, [ Come on, let us injoy the good things that are present, let us crown our selves with Rose-buds before they be wither'd, let none of us go without his part of voluptuousness, let us leave tokens of our joyfulness in every street, let us oppress the poor man that is righteous, and let our strength be the law of justice,] there can be nothing more friendly, or more agreeable to their wants, than to invite such men to the house of mourning, and there to treat them with the character of the life of man (which being impartially provided will serve as well as a death's-head) during the time of his floating in a valley of Tears.

For this is usefull to teach us all, not to be amorous of a life, which is not onely so short, as that it cannot be kept long, but withall so full of trouble, as that 'tis hardly worth

Eccles. 7. 3.

Vers. 2.

\* Vers. 4.

† Wisd. 2. 6, 7,  
8, 9, 10.

Job 14. 1.



## Dedicatorie.

worth keeping. Nor by consequence to doat on a flattering world, which is so little to be enjoy'd, and its enjoyment so very full of vexatious mixtures. Again it is usefull to in- Eccles. 2. 12.  
courage us, not to be afraid of a man that must die, and whilst he lives, can but kil the body. Nor to scruple at the Isa. 51. 12.  
paying that common debt, which we owe to religion, as well Mat. 10. 28.  
as nature; that God may give us an \* acquittance, as well \* Mat. 25. 21.  
as nature: we having received an enurance from the in-  
fallible undertaker, that the way to save and prolong a life, Mat. 16. 25.  
is religiously to lose it, or lay it down. Again 'tis usefull Mat. 8. 36.  
to admonish us, (after the measure that we are negligent)  
to \* trade with the talent of our time, for the unspeakable \* Mat. 25. 16.  
advantages of life eternall; and to be doing all the work Luk. 19. 15.  
we can, because the night cometh, when we shall not be able  
to work more. Lastly it mindeth us, as to be doing, be-  
cause our Lord cometh, and is at hand, so to be vigi- Phil. 4. 5.  
lant and watchfull, because we know not † what hour. † Mat. 24. 42.  
In a word, the more transitorie, and the more troublesome,  
the life of men shall appear to be, by so much the better will  
be the uses, which we are prompted to make of its imperfe-  
ction.

And here it comes into my mind, to give you my thanks  
by my observance of the seasonable counsell you lately gave  
me, not to lavish out my time in shaming the adversaries  
of truth, (by way of answer or reply to their meer imper-  
tinencies and slanders,) but rather to spend it in such pra-  
cticall and peaceable meditations, as are likelier to for-  
ward their reformation. And though it was not your opi-  
nion that I could use my time ill, in writing continuall vin-  
dications of the lately persecuted doctrines of Jesus Christ,  
but onely that you thought I might use it better; yet my opi-  
nion doth so fully concur with yours, that even as soon as  
my leasure serv's me to pay my Readers what I have promi-  
sed, (that men may learn to love God, by thinking him free

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*from their impieties, and may not reverence their impieties, so far forth as they think them the works of God,) I shall direct my whole studies, as you have charitably advised. And indeed I am the fitter to take your Counsell, because I want a fit enemy with whom to combat, since three or four of the ablest have quit the Field, and as it were bowed to the truth of the things in question. For though they have lately sent out a Teazer, who (they hoped) might tempt me to loss of time, not by disputing in any measure against a line of what I have publish'd, but only by opening a noysome mouth in a very wide manner against my person, and (which is infinitely sadder) against*

*\* He saith expressly, 1. that whatever God foresees, and doth not prevent, (which is all the wickedness in the world) he may be justly said to Cause. (p. 9) 2. That Gods absolute will is the prime cause, and necessarily productive of every action of the creature, p. 10. (and so no less of our worst, then of our best actions) 3. That God cannot be freed from being the author of sin, by such as acknowledge his preience, p. 9. (so that either he cannot believe Gods preience, or cannot but believe him the Author of sin) 4. That he cannot deny God to be the author of sin, or to will the event of sin, p. 2.*

*+ P. 2. l. 10. 2. 11. 12. to 1. 22. p. 10. l. 23, 25 to be compared with l. 32.*

*my \* God too; yet this doth signifie no more, then that they are stomachfull in their afflictions, and like the metalsome Cynægyrus in no particular but this, that when his hands were cut off, he pursued the enemy with his teeth. A printed Pamphlet comes to me, subscribed and sent by Edward Bagshaw, (with your pardon be it spoken, for 'tis not handsome in your presence to mention the name of so foul a thing) which neither the gravity of my Calling, nor the price I put upon my time, nor the reverence I bear to your advice, will permit me to answer in more then two words. For whereas it amounteth to these two things, to wit, his railing against God as the \* Author of sin, and his railing against me as a grievous sinner, (without the offer of any proof, for the one, or the other,) To the first I say, No, to the second, Nothing.*

*As for his blasphemies at large, his inconsistencies with himself, his frequent confessions that he is ignorant of what he presumeth to affirm, his impotent slanders, his most unfavoury*

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*unsavoury scurrilities, his pique at my cassock and my cap, his evil eye upon my Rectory, and female Readers, (to the honour of your sex, and shame of ours,) last of all for his impetency and resolutions to persevere in his crying sins (against that person of all the world, whom, next to God, and his parents, he ought to have had in the greatest reverence,) I shall leave him to the mercy of one or other of my Disciples; who being as much his Juniors, as he is mine, may have youth enough to excuse, if not commend them, for cooling the courage of so prurient and bold a writer. But for my self, I have determined, so to profit by what I preach in the following Sermon, as not to leave it in the power of every petulant undertaker, to dispose of my hours in altercation. They that look to live long before they \* look upon the grave, may trifle out their time with better pretensions to an excuse; but I who have lost so much already, and have also had (as I may say) so many trials for my life, (at that bar of mortality, the bed of sickness,) which makes me consider it as a perishing and dying life, cannot think it so much as lawful, to dispute it away with an itching adversary; who, however insufficient to hold up his quarrell, is yet too restless to lay it down.*

\* Psal. 15. 10

*But I proceed to that subject (from which my thoughts have been kept by a long parenthesis) of which I love to be speaking on all occasions that can be offer'd, because I find so much in it, of which I cannot but speak well; and no less to the honour of his memory, then to the profit and pleasure of his survivors. He was certainly a person, who lived a great deal of life in a little time; especially dating it (as he did) from the memorable point of his renovation. When I consider him in his childhood at the university of Oxford (I assure some years before you knew him) exciting others by his example, to mind the end of their being there; how strict and studious he appeared throughout his course; how much farther he went before, (in point of standing and proficiency,) then he came behind.*

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behind others, in point of years; how much applauded he was by all, for his publick exercises in *Lent*, both as an Oratour at the desk, and as a Philosopher in the Schools; how (like the brave Epaminondas) he added honour to his degree, which yet to us (of his form) was all we were able to attain; when I reflect upon his progress through much variety of Learning, through every part of the Mathematicks, especially through Algebra, the most untrodden part of them; and when I compare with all this, the great sobriety of his temper, his unaffected humility, and (after a publick aberration) his perfect return into the way, out of which (for some years) he had unhappily been seduced; last of all when I remember, how whilst nothing but prosperity made some in the world to hug their error, he hated his so much the more, the more he had prosper'd by his delusion, (which was an argument of the most generous and christian temper,) I think I may fitly affirm of him, what was said by Siracides concerning Enoch, that being made perfect in a short time, he fulfilled a long time.

Wisd. 4. 13.

I do the rather think it a duty, to praise him after his decease, the less he was able to endure it, whilst yet alive. And I conceive myself the fitter, to speak a little in his absence of his perfections, because so long as he was present, I only told him of his faults. (Never leaving him as a Monitor, untill I thought he left them.) For having found him my noble Friend, and (which in honour to his memory, I think it my duty to acknowledge) my very munificent Benefactor, I could not be so unkind a thing, as not to afford him my reprehensions, (yet still attended with respect) in whatsoever regard I could think them useful. And 'twas the mark of an excellent judicious spirit, that he valued me most for my greatest freedom in that particular. Even then when our heads were most at enmity, (by the over great influence of his Fathers persuasion upon his own) there still remained in both our hearts

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hearts a most inviolable friendship. And yet the chiefest instance of mine, was onely my often having been angry with what I conceived to be a sin; against which (by Gods goodness being sufficiently convinced) he grew at last to be as angry, as friends or enemies could have been. He had impartially considered that sacred Aphorism, that to refuse instruction, is to despise one's own soul. And he who could not be thankful for being chid, was judg'd by him to be unworthy of any honest man's anger. Nor can I imagine a solid reason, why he was careful in time of health, to bespeak my presence in time of sickness, (of which you are able to be his witnesses) unless because he did esteem me the most affectionate person of his acquaintance, by his having still found me the most severe. To conceal his great failing, (which was so far scandalous, as it was publick, and apt to be hurtful by the reverence which many men had to his example,) and only to speak of the best things in him, were rather to flatter, then to commend him. But yet as the Scripture hath said of David, that he did what was right in the eyes of the Lord, save onely in the matter of Uriah the Hittite, (so I think I may say of your self-departed, that unless it were in that one unhappiness, of engaging himself in an ugly Cause, (which yet he seriously repented, and so was fitted for that early, but most exemplary death, which happily opened a door to his immortality,) his greatest vice was but this, that he modestly concealed too many virtues.

1 King. 15. 5.

The remarkable manner of his departure did most remarkably resemble Sir Spencer Compton's, (a person so singularly qualified by grace and nature and education, that however his extraction was highly noble, I may confidently say it was the lowest thing in him,) who dyed at Bruges about the time, wherein the man of our desires expir'd at Compton. Never did I hear of a more heavenly valediction to all the contentments of the earth, then was given by these two at their

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their dissolutions. Never yet did I heare, of any two farewells so much alike. Never were any more admired, by those that saw them whilst they were going, or more desired, when they were gon. How your excellent husband behav'd himself, I have but partly relat'd in the conclusion of my Sermon. For though I may not dissemble so great a truth, as my strong inclinations both to think and speak of him to his advantage; yet in my last office of friendship, I did religiously set so strict a watch over my tongue, as that I rather came short in many points of his commendation, then went beyond him in any one. And could I have had the possibility to have kept him company in his sickness, which I as earnestly endeavour'd as he desir'd it, (but his sickness was too short, and my journey too long, for either of us either to give, or to receive that satisfaction,) I might have perfected that account, which many witnesses enabl'd me to give in part.

Having thus far spoken of him to you, I must only speak of you to others. For such as reject what they deserve, I think it a Panegyrick sufficient, to make it known they will have none. Having dedicated my papers to a person of your endowments, for whom to approve, is to patronize them, I also dedicate your person (with the hopefull particles of your self) to the peculiar protection and grace of God. And as the heirs of that Family, which you were pleas'd by adoption to make your own, have already been Lords of that seat for more then eighteen Generations, (which I can reckon,) so that the person whom I commemorate may inherit also that other blessing (as an addition to that blessing which God hath given him in your self) conferred in favour upon Jonadab the son of Rechab, [Not to want a man to stand before him for ever,] is no less the hope, then the prayer of him who thinks himself oblig'd, as well to be, as to write himself

Jer. 35. 19.

Your most importunate servant at the throne of Grace  
THOMAS PIERCE.



THE  
LIFELESNES of LIFE  
on the hether side of  
IMMORTALITY.

A SERMON Preached at the Funerall  
of M. EDWARD PETTO.

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JOB XIV. I.

*Man that is born of a woman hath but a short  
time to live, and is full of Trouble.*

**N**ow you have listen'd unto the *Text*, Cast  
your Eyes upon the *shrine* too. For *That*  
doth verifie *This*, by no less then an Ocular  
Demonstration. You see the Reliques of  
a Person full of honour indeed, but not of years; he  
having had his December (I may say) in June; and  
reaching the end of his Journey, (as 'twere) in the  
middle of his Course. So that if I should be silent  
upon the mention onely of this Text [Man that is  
born of a woman hath but a short time to live,] That  
very Hearle would present you with a kind of *visible*  
*Sermon*.

Yet something I must say, in honour and Duty un-  
to the *Dead*; and something too, for the use and be-  
nefit of the *Living*; that as Death *already* hath been  
to *Him*, so it *may* be also to *Us* Advantage; That *some*



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at least who are here present, may go from Hence (when I have done,) if not the *wiser* or *more intelligent*, yet at least the *more considerate*, and the *better Resolved* for coming hither. I need not be teaching my *weakest Brethren*, (what common *Experience* hath taught us *All*) either the *Misery*, or the *shortness*, or the *uncertainty* of our *Dayes*. But yet recounting how many Souls do perish for ever in their *Impieties*, not so much by wanting *Knowledge*, as by abounding in the *Thoughtlessness* of what they know, I shall not sure

\* 2 Pet. i. 12. be unexcusable (having \* S. Peter for my example) if

13. I tell you those things which you *know already*. An Hon-  
15. est Remembrancer is as needfull, as the most Eloquent Instru-  
cter to be imagin'd, because we do less want the *Knowledge*, than the *consideration* of our *Duties*. Saint Peter hath magnified the office no less than *three times together*, in that *Epistle* which he composed a \* little before his *Dissolution*. I will not (saith he) be negligent to put you *alwayes in Remembrance*, though ye *know these things*, and be *established in the Truth*. Yea I think it meet, as long as I am in this *Tabernacle*, to stir you up, by putting you in *Remembrance*. Again (saith he) I will endeavour, that you may be able, after my *Decease*, to have these things *alwayes in Remembrance*. When I consider

\* Ταπεινὸς ὢν  
καὶ ἡ ἀπόβη-  
σις. v. 14.

† 2 Tim. 3. that these words were by † *divine inspiration*, and that  
16. they were written for our *Instruction*, yea and *inculca-  
ted* upon us no less than *thrice in one Breath*; methinks they tacitely *reprove* us, for having such wanton and *Itching Ears*, as will be satisfied with *nothing*, but what is *New*. Whereas the Thing that is to us of greatest moment, is not the study of *more Knowledge*, but the making good *use* of the things we know. Not the furnishing of our *Heads* with a Richer Treasure of *Speculations*,



culations, but the laying them up within our *Hearts*, and the drawing them out into our *Lives*. Men would not live as they are wont, were they sufficiently <sup>a</sup> *mindfull* that they are *men*. Did they but often enough consider, how *short a time they have to live*; how very <sup>b</sup> *often they are in Deaths*, before they dye; how much their short time of life is more <sup>c</sup> *uncertain* than it is *short*; how very shortly they are to render a strict Account unto The Judge, (I say not of every *evil work*, but) even of every <sup>d</sup> *idle word*, and of each unprofitable howre; they would not make so many Demurrs in the important work of their Reformation. The *uncertainty* of their Time would make them *watchfull* over their wayes; that how suddenly soever they may be *caught* (by the common Purlevant of Nature) yet it may not be by a *surprise*. That they may not die with the *Fool's motto* [Non <sup>e</sup> *putāram*] in their mouthes.

<sup>a</sup> Ἐστὶ τοιοῦ-  
τος, ἀνὴρ οὐ  
αἰσθὺν ὡς ἀνὴρ  
θνήσκει· ὡς  
καταμνησθῆ-  
ται. Ἰσοκράτ.  
ἑβδ. Διμυον.  
<sup>b</sup> 2 Cor. 11. 23  
<sup>c</sup> Mat. 24. 42.  
<sup>d</sup> Mat. 12. 36.

Luk 21. 36.  
<sup>e</sup> Τὸ μὲν λέ-  
γειν, ὡς ἐκ  
αὐτοῦ αὐτοῦ, μὲν  
πιστὸν εἶναι δεῖται  
σημαίνειν ὡς πρὸς  
εἰας. Polyb. l.  
10. p. 603.

Now to consider my present Text in the most usefull manner that I am able, I must bespeak your best Attention, not so much to the *dogmaticall*, as to the *Applicatory* part of my Meditations. It being chiefly in my design, to shew what *Profit* we are to *reap* from all such melancholy Solemnities, as by many deep *Mourners* are *sown* in Tears. What kind of Influences and Virtues, from the great *brittleness* of our Lives, are to be shed upon the *Practice* and *Conduſt* of them. What kind of *Conseſaries* and *Uses* should flow from the *one*, upon the *other*.

I shall not therefore wear out my little Time, in any such accurate and logicall *Analysing* of the words, as would but serve to divert you from the *scope* and *drift*, for which the holy man *Job* did make them a

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part of *his* Preaching, and for which I have chosen them to be the subject of *mine own* ; but shall immediately consider them as an entire Doctrinall Proposition, exhibiting to us both the *frailty*, and *frame* of man, and the *reason* of the one implicitly rising out of the other. *Man is born of a woman* ; there's his *Frame*. *He hath but a short time to live*, there's his *Frailty*. He hath but a short time to live, *because* he is born of a Woman ; there is the *reason* of his Frailty from the *condition* of his Frame. Nor is He attended onely with *vanity*, but *vexation of spirit*. As *Jacob* said unto *Pharaoh*, His *Dayes are evil*, as well as *Few*. However *empty* of better Things, yet from the *Bottom* to the *Top*, (I mean from his Birth unto his Buriall) he is *Repletus miseriis*, fill'd full of *Trouble*.

And yet by way of *Application*, we may reflect upon the Text in a threefold *Antithesis*. For

To Man as *born of a woman*, we may oppose the same Man, as being *Regenerate*, and *born of God*.

To the very *short life* he hath by *Nature*, we may oppose the *life eternall* he hath by *Grace*.

And to his *fullness of misery* whilst he is here in the body, we may oppose his *Fullness of Bliss and Glory*.

But first let Man be consider'd in his *Hypogeo*, that is, his state of *Declination*, as he is *born of a woman*, and having a *short time* to live ; and that for this reason, *because* he is born of a woman. For tis a Maximie in Philosophy which never fails, That Generable and Corruptible are Terms convertible. It is demonstrably proved that we must one day *Dye*, because we did one day *begin* to live. All that is born of a woman is both *mixt* and *compounded* after the Image of the woman, of whom 'tis born ; not onely *mixt* of the  
four

four Elements, but also compounded of Matter and Form. And all things Compounded <sup>a</sup> must be dissolved into the very same principles of which at first they were compos'd. Hence are those pangs and yearnings of the flesh and the Spirit, of the Appetite and the Will, of the law in the members, and the law in the mind; <sup>b</sup> the one Inclining towards Earth, <sup>b</sup> Τὸ μὲν δὲ. ἐπὶ τὸ δ' οὐρανὸν ἰδ. 1. 9. c. 4. from whence 'twas taken, and the other towards Heaven, from whence 'twas sent. The truth of this had been apparent, if it had onely been taken out of Aristotle's *Lycæum*; but we have it confirmed out of Solomon's *Portch* too: for in the Day when man goeth to his <sup>c</sup> long home, when the grinders cease, and the windows be darkened, and all the Daughters of Musick are brought low, when the silver cord is once loosed, and the golden Bowl broken, so as the mourners are going about the streets; <sup>d</sup> Then the Dust shall return to the earth as it was, and the spirit shall return to God who gave it. When God himself was pleased to be born of a woman, he submitted to the conditions of our Mortality, and had (we know) but a short time to live; for He expir'd by Crucifixion before he was full thirty four, as his younger <sup>e</sup> Brother, whom we commemorate, before he was full thirty three. <sup>e</sup> Heb. 2. 17.

Man hath a short time indeed, as he is born of a woman, because he is born of a woman; for (as it presently follows in the verses immediately after my Text) He cometh forth as a <sup>f</sup> Flower, and (as a flower) he is cut down. He flyeth also as a shadow, and continueth not. And therefore Epictetus did fitly argue the very great fickleness and frailty of worldly things, first because they were <sup>g</sup> made, and therefore had their beginning; <sup>g</sup> οὐκ ἦν πρὶν αὐτῶν, τοίνυν καὶ αὐτῶν. ὁμοίως. ὁμοίως. ὁμοίως. ὁμοίως.

καὶ πᾶσι τὸ παλαιόν; ἀρχόμενοι εἶναι οὐδὲς αἰών, ὅτι καὶ γινώσκουσιν εἶναι.

Ἐκ τίνων ἄλλῃ  
 τέρηκεν, ἢ  
 γυνή; ἔδειξ  
 ἔστιν, ὅς ἐκ αὐ  
 εἶποι, ὅτι ἀν  
 ὁρᾶται. Ε  
 pist. Ench. c.  
 21.  
 b Gen. 3. 19.  
 c Gen. 18. 27.  
 d Psal. 103. 14  
 e Eccles. 3. 21.  
 f vers. 19.  
 g vers. 20.  
 h Job 4. 19.  
 i Psal. 49. 12.  
 k Ibid.  
 l Gen. 2. 7.  
 m τὸ βόλημα  
 τῆς φύσεως  
 καὶ μαθεῖν ὅ  
 σιν, ἔξ ὧν ἡ  
 διαφύρασμα  
 πρὸς ἀλλή  
 λων. Επιστολὴ  
 super cit.

next because they are made <sup>a</sup> ours, and therefore *must*  
 have a speedy *End*. For if we will be but so just and  
 so Impartial unto our selves, as to arraign our Bodies  
 at the Tribunal of our Reason, they shall be found to  
 be by composition, no more then well complexion'd  
 Dust. <sup>b</sup> Dust thou art, said God to Adam. <sup>c</sup> Dust  
 and Ashes I am, said Abraham to God. He knoweth  
 (saith the <sup>d</sup> Psalmist) *whereof we are made, he remem-*  
*breth we are but Dust.* Were it not that the <sup>e</sup> spirit of man  
 goeth upward, whilst the spirit of a Beast goeth downward  
 to the earth, there would be <sup>f</sup> no preeminence of the one  
 over the other; for <sup>g</sup> all go unto one place, (as to the  
 Centre of the Body,) All are of the Dust, and all turn  
 to Dust again: which shews the vanity and sickness of  
 those mens souls, who erect such strong and stately  
 Sepulchres for their Bodies, for fear the poor man's  
 Dust should fully theirs; as if they did not remember,  
 that *Man is born of a woman*, and that his very <sup>h</sup> *foun-*  
*dition is in the dust.* Well he may have the more  
 vanity, but not the more <sup>i</sup> *understanding for being in*  
*honour*, and may the sooner be <sup>k</sup> *compared unto the*  
*Beasts that perish.* The Protoplast was <sup>l</sup> *formed of the*  
*Dust of the ground.* And however his posterity hath  
 been distinguish'd, by issuing out from that Fountain  
 through severall channells, yet their originall extra-  
 ction must needs be <sup>m</sup> *equally vile*; (if any thing can  
 be vile which is of God's own making.) For All  
 men descended out of the very same *Eve*; and so by  
 her, out of the very same *Adam*; and so by *Him*, out  
 of the very same *Earth*.

The Dayes of man are but few then, on supposi-  
 tion they are as many as Nature meant him; and that  
 his glass is *run out* without being broken, unless it be  
 by

in a valley of Tears.

7

by the hand of Time. The whole duration of Time is felt, is but the *Nonage* of Eternity. And therefore *Moses* (as a *Psalmist*) spake very fitly, when he addressed his speech to God; <sup>a</sup> *A thousand years in thy* <sup>a</sup> *Psal. 90.4.* *sight are but as yesterday, when it is past*; which is infinitely lesse, then *was yesterday* when it *was present*. And 'tis the same in effect with that expression of *David*, the *Psalmist* *Royall*; who said *his Age was as* <sup>b</sup> *Nothing*, <sup>b</sup> *Psal. 39.5.* in respect of *Him* who is All in All; And that (as great as some men do seem to be to themselves and others) *Every man is but vanity at his* <sup>c</sup> *best estate*. What <sup>c</sup> *Ibid.* he is at his *worst*, 'twill be impossible to express, unless we shall say with *David* too, that he is *altogether* <sup>d</sup> *lighter then Vanity is self*. Now if *a thousand* <sup>d</sup> *Psal. 62.50.* *years* are but as *yesterday*, and as *yesterday* when it is *past* too, how *short* a thing is the life of *man* in comparison? how *short*, when compared with the *long line* of Time? how *nothing*, when compared with the *Circle* of Eternity? *Threescore and Ten* are all the *years*, which are allow'd by <sup>e</sup> *Moses* to a *Naturall Man's* <sup>e</sup> *Psal. 90.10.* *life*. And though some are so strong as to arrive at *fourscore*, yet that *Overplus* of years is but <sup>f</sup> *labour and* <sup>f</sup> *Ibid.* *sorrow*. They do not *live*, but *linger*, who pass that *Tropick* of their Mortality. From after *Threescore* <sup>g</sup> *years and ten*, they are but *survivers* to themselves; at least they *feel* themselves *dying*; and their Bodies become their very *Burdens*, if not the *charnel houses* or *sepulchres*, wherein their souls lye *buried*. The *Septuagint* Translators thought fit to call it *τὸ πλεῖστον αὐτοῦ*, and the *Vulgar Latin*, *Eorum Amplius*, which we cannot better express in English, then if we call it, *their Surplusage of Life*; when *Nature* in them is so strong, as to shoot beyond her own *Mark*. Her

## The vanity of Life

Mark is *Threescore and Ten*, if Moses himself hath set it right. Or place it further, at *four score*; farther yet, at an *hundred*; the life of man (we see) is short, though it should reach the very *utmost* that Nature aymes at.

But how many wayes are there, whereby to frustrate the Intentions and Ends of Nature? How many are there buried before their Birth? How many men's Cradles become their Graves? How many rising Suns are set, almost as soon as they are risen? and overtaken with Darknes in the very Dawning of their Dayes? How many are there (like the good King *Josias*, like righteous *Abel*, and *Enoch*, and that laudable Person whom now we celebrate,) who are † *wild. 4. 11.* taken away † *speedily* from amongst the wicked, as it were in the *Zenith* or *Verticall point* of their strength, and lustre? It is in every man's power to be Master of *our* Lives, who is but able to despise his *own*. Nay 'tis in every one's power who can but *wink*, to turn our beauty into *Darkness*; and in times of Pestilence, how many are there can *look us Dead*, by an arrow shot out of the Eye into the *Heart*? For one *single way* of coming into the world, how many are there to go out of it before our Time? (I mean, before Nature is spent within us.) Many are sent out of the world, by the Difficulties and hardships of *coming in*. We are easily cut off, even by *eating* and *drinking*, the very Instruments, and Means of Life. Not to speak of those greater slaughters, which are commonly committed by *Sword*, and *Famine*, (which yet must both give place to *surfeit*,) Death may possibly fly to us, as once to *Aeschylus*, in an Eagle's wing. Or we may easily swallow Death, as *Anacreon* did, in a *Grape*. We may be murder'd



murder'd, like *Homer* with a fit of *Grief*: Or fall, like *Pindarus*, by our *Repose*: we may become a *Sacrifice*, as *Philemon* of old, to a little *Fest*. Or else, as *Sophocles*, to a witty *Sentence*. We may be eaten up of *worms*, like mighty *Herod*. Or prove a *Feast* for the *Rats*, like him of *Mentz*. A man may vomit out his *Soul*, as *Sulla* did in a fit of *Rage*. Or else like *Coma*, may force it *backwards*. He may perish by his *strength*, as did *Polydamas* and *Milo*. Or he may dye, like *Thalna*, by the very excess of his *Injoyment*. He may be Provender for his *Horses*, like *Diomedes*. Or provision for his *Hounds*, like *Aleon* and *Lucian*. Or else like *Tullu Hostilius*, he may be burnt up quick with a flash of *Lightning*. Or if there were nothing from *without*, which could violently break off our *Thread of Life*, ( and which by being a *slender thread* is very *easily cut asunder* ) we have a thousand *Intesline Enemies* to dispatch us speedily from *within*. There is hardly any thing in the *Body*, but furnisheth matter for a *Disease*. there is not an *Arterie*, or a *Vein*, but is a room in Natures *work-house*, wherein our *Humors* (as so many *Cyclops's* ) are forging those *Instruments of Mortality*, which every moment of our *Lives* are able to sweep us into our *Graves*. An ordinary *Apoplexie*, or a little *Impostume* in the *Brain*, or a sudding *rising* of the *Lights*, is enough to make a man *Dye in Health*; and may lodge him in *Heaven* or in *Hell*, before he hath the leasure to cry for *Mercy*.

Thus our *Houses of Clay* (as *Eliphaz* the *Temanite* did fitly call them) do seem as false, and as frail, as the *Apples of Sodom*; which being specious to the *Eye*, did fall to crumbles by every *Touch*. The frame of our building is not onely so frail, but ( as some have

† Job 4. 19.  
Poma oculis  
tenuis, conta-  
sta cineres.  
cunt. Tertull.  
Apol. c. 40. p.

## The vanity of Life

thought) so *ridiculous*, that if we contemplate the *body* of man in his condition of *Mortality*, and by reflecting upon the *soul* do thereby prove it to be *Immortal*, we shall be tempted to stand amazed at the *inequality* of the *Match*, but that to wonder at our *Frailty*, were but to wonder that we are *Men*. Yet sure if *We*, that is, our *souls* (for our bodies are so far from being *Us*, that we can hardly call them *Ours*,) are not capable of *corruption*, our Bodies were not intended for our *Husbands*, but for our *Houses*; whose *Dores* will either be *open* that we may go forth, or whose *Building* will be *ruinous*, that needs we *must*; we cannot, by any means possible, make it the place of our *Continuance*; for though our bodies (as saith our Saviour) are not so *glorious* as the *Lillies*, yet (saith Job) they are as *frail*. And by that time (with David) they *wax* old as doth a garment, how earnestly (with S. Paul) shall we groan to be cloath'd upon? to be cloathed with *New* apparell, whilst that the *old* is turning? for when Christ shall come in the clouds with his holy Angels, at once to *restore*, and to *reform* our Nature, he shall change our *vile* bodies, that they may be fashioned like unto his *glorious* body. But here I speak of what it is, not what it shall be; though it shall be *glorious*, yet now 'tis *vile*; though it shall be *immarcescible*, yet now 'tis *fading*; though it shall be a *long* life, 'tis now a *short* one.

It is indeed so *short*, and withall so *uncertain*, that

a Psal. 90. 9.    a we bring our years to an end like as a Tale that is told.  
 b Psal. 89. 48.    Death come's so hastily upon us, that we never can see  
 it, till we are blind. We cannot but know that it is  
 c Psal. 90. 5.    short, for we c fade away suddenly like the grass; And yet



yet we know not how short it is, for we pray that God will <sup>a</sup> teach us to number our Days. This we know without teaching; <sup>b</sup> that even then when we were born, we began to draw towards our End. Whether sleeping, or waking, we are alwayes flying upon the wings of Time; And even this very Instant, whilst I am speaking, doth set us well on towards our Journey's end; whether we are worldly, and therefore study to keep Life; or Male-Contents, and therefore are weary of its possession; the King of Terrours will not fail, either to meet, or overtake us. And whilst we all are <sup>c</sup> Travelling to the very same Countrey, (I mean the Land of forgetfulness, without considering it as an Anti-chamber to Heaven or Hell,) although we walk thither in <sup>d</sup> severall Rodes; 'tis plain that he who lives longest, goes but the farthest way about, and that he who dyes soonest, goes the nearest way home.

I remember it was the humour, I know not whether of a more Cruell, or Capricious <sup>e</sup> Emperour, to put a Tax upon child-births; to make it a thing excizeable, for a man to be born of a woman. As if he had <sup>f</sup> said God's Custom-house, he made every man fine for being a Man; which as it was a great Instance of his Cruelty, so 'twas as good an Embleme of our frailty, our state of Pilgrimage upon Earth. For we arrive at this World, as at a forraign and strange Country; where I am sure it is proper, although not just, that we pay Tole for our very landing. And then being landed, we are such transitory Inhabitants, that we do not so properly dwell here, as <sup>g</sup> sojourn. All the meat we take in, is at God's great Ordinary; and even the breath which we drink, is not our own, but His; (which when he taketh away, we dye, and are turn'd again

<sup>a</sup> Vers. 12.

<sup>b</sup> Wisd. 5. 13.

<sup>c</sup> Job 18. 4.

<sup>d</sup> Ψυχὰς ἐν  
λοῖσσι καὶ ἐν  
τοῖς αἵματι τοῦ  
ἁγίου.  
Phil. Jud. ἀπὸ  
Συγχύσε.  
Διὰ τὴν.

<sup>e</sup> Hunc diver-  
so tramite Mor-  
tales Omnes  
conantur ad-  
ipisci. Boeth.  
de Consol. Phi-  
los. l. 3 p. 98.

<sup>f</sup> Leo Isaurus  
ἐκαστοῦ παῖδος.

<sup>g</sup> Psal. 39. 14.

into.

## The vexation of Life

into our Dust.) Infomuch that to *expire*, is no more in effect, then to be *honest*: 'tis to *restore* a Life, which we did but *borrow*.

<sup>a</sup> Euripides in  
Iphigenia.

<sup>a</sup> Οὗτοι τὰ χρέματ' ἴδια κίχνηται βροτῶν,  
Τὰ τῆ' θανάθ' ἔχοντες ἐπιμελόμεθα.

<sup>b</sup> Supplicative  
συνθῆναι, πῖνε.  
τὸν καθ' ἡμέ-  
ραν βίον, λο-  
γίζεσθαι τὰ  
ἅλλα, τῆς  
τύχης. Eurip.  
in Alceſtide.

Ὁ καὶ ὁππο-  
μίας τῆς με-  
ζόνων ἐξαρ-  
σῆς, ὁππο-  
τυχῶν ἐφέ-  
συμφέρων.  
Solut. in epist.  
ad Anonym. p.  
8.

<sup>a</sup> Col. 2. 5.  
Rom. 8. 12.  
<sup>b</sup> 2 Cor. 11. 23.  
<sup>c</sup> Rom. 6. 6.  
Gal. 6. 14.  
<sup>d</sup> 1 Cor. 15. 31.  
<sup>e</sup> 1 Tim. 5. 6.  
<sup>f</sup> Ecclesi. 4. 1.

And well it were, if it were no worse: for if the life of man were *pleasant*, it would the less disgrace it, that it is *short*. A short life and a <sup>b</sup> Merry, is that which many men applaud. But as the son of a woman hath but a few dayes to live, so it follows in the Text, that even those few dayes are full of *Trouble*. And indeed so they are, in whatsoever Condition a man is plac'd: for if he is *poor*, he hath the trouble of *pains*, to get the goods of this World. If he is *rich*, he hath the trouble of *Care*, to keep his Riches; the trouble of *Avarice*, to increase them; the trouble of *fear*, to lose them; the trouble of *sorrow*, when they are lost. And so his *Riches* can onely make him the more *illustriously* unhappy. If he lives as he ought, he hath the trouble of *self-deniall*; the trouble of *mortifying the flesh*, with the affections and lusts; the trouble of being in *Deaths often*; the trouble of *crucifying himself*, and of *dying daily*. If to avoid those Troubles, he *lives in pleasure*, as he ought not, he hath the trouble of being told, that he is *dead whilst he lives*; the trouble to *think* that he must *dye*; the trouble to *fear* (whilst he is dying) that he must *live* when he is *dead*, that he may dye eternally. Not to speak of those troubles which a man suffers in his Nonage, by being *weaned from the breast*, and by *breeding teeth*; in his boyage and youth, by bearing the yoke of subjection, and the

rigid

rigid discipline of the Rod; in his manhood and ripper years, by making provision for all his Family, as *servant-Generall* to the whole; Nor to speak of those Troubles which flow in upon him from every quarter, whether by *Losses*, or *Affronts*, *Contempis*, or *Envyings*, by the *anguish* of some Maladies, and by the *loathsomness* of others; rather then want matter of trouble, he will be most of all troubled that he hath *a nothing to vex him*. In his sober Intervalls and Fits, when he considers that he must dye, and begins to *cast up the accounts of his sins*, it will be some trouble to him that he is *without chastisement*, whereby he knowes he is a *Bastard* and not a son. It will *disquiet* him not a little, that he liveth *at rest in his possessions*; and become his great Cross, that he hath *prosperity in all things*. Not onely the *Itting*, and the *stroak*, but the very *Remembrance of Death will be bitter to him*; to faith Jesus the son of Sirach chap. 41. vers. 1.

Thus (we see) the child of man, or the man who is born of a woman is *so full of Trouble to the brim*, that many times it *overflow's him*. On one side, or other, we *all* are troubled; but some are troubled on *every side*. Inasmuch that they *themselves* are the greatest Trouble unto *themselves*; and 'tis a kind of death to them, that they *cannot dye*. We find King David *so sick of Life*, as to fall a wishing for the *wings of a Dove*, that to his soul might fly away from the great Impediments of his Body. He confessed his *Dayes* were at the *longest* but a *span*, and yet he complained they were no *shorter*. It seems that *Span* was as the span of a *wither'd Hand*; which the farther he *stretched out*, the more it *griev'd him*. He was *weary of his groaning*. His soul did *g pant after Hea-*

*ὅπου ἐν τῇ  
καὶ πρὸς τὴν  
καὶ Πολυκαρπὸς  
τὴν ἐν τῇ  
τὰ πρὸς τὴν  
Herodot. in  
Thalia. c. 43.  
p. 179.  
b Wild. 4. 20.  
c Heb. 12. 8.*

*42 Cor. 4. 8.  
Occidere est;  
vetare cupi-  
entem mori.  
Sen in The-  
baide.*

*Psal. 54.  
c Psal. 39. 5.*

*Psal. 6. 5.  
c Psal. 42. 1.*

*Verf. 2.* *ven*, and even <sup>a</sup> *thirsted for God*. And he might once more have cryed (though in another sence) *Woe is me, that I am constrain'd to dwell with Meseck, and to have mine habitation among the Tents of Kedar!* I remember that *Charidemus*, in *Dio Chrysostom*, compared man's Life unto a *Feast* or *Banquet*. And I the rather took notice of it, because the Prophet *Elijah* did seem (in some sence) to have made it good. Who after a *first* or *second Course* (as I may say) of *living*, as if he had *surfettied* of Life, cryed out in hast, *It is enough*; and with the very same breath, desired God to take a way; for so saith the Scripture, *1 Kings 19. 4.* He *went into the wilderness* (a solitary place) and there he *sate under a Juniper* (in a melancholy posture) and requested of God that he might dye (in a very disconsolate and dolefull manner,) even pouring forth his soul in these melting Accents, *It is enough now, O Lord, take away my life, for I am no better then my Fa hers.* And if the *Dayes* of *Elijah* were full of trouble, how was *Job* overwhelmed, and *running over* with his Calamity? when the <sup>b</sup> *Terrours* of God did set themselves in array against him, how did he <sup>c</sup> *long for destruction*? O (saith he) that I might have my request, that God would grant me the thing that I long for! Even that it would please him to destroy me, that he would let loose his hand, and cut me off. How did he <sup>d</sup> *Curse the Day of his Birth*, <sup>e</sup> *and the Night wherein he was conceived*? Let that Day be <sup>f</sup> *darkness*; let the shadow of Death stain it; let a cloud <sup>g</sup> *dwell upon it*; let blackness terrifie it. And for the Night, let it not be joyned unto the dayes of the year. Let the stars of the twilight thereof be dark; neither let it see the dawning of the day. And what was his reason for this unkindness to that particular Day and Night, save that they

*Dio Chrysost.*  
*orat. 30. pag.*  
*305. D.*

*1 King. 19. 4.*

<sup>b</sup> *Job 6. 4.*  
<sup>c</sup> *Verf 8. 9.*

<sup>d</sup> *Job 3. 1, 3.*

<sup>e</sup> *darkness*; let the shadow of Death stain it; let a cloud  
<sup>f</sup> *dwell upon it*; let blackness terrifie it. And for the Night,

they brought upon him trouble of being a *Man borne of a woman*: for we find him complaining a little after, *why dyed I not from the Womb! why did I not give up the ghost when I came out of the Belly?* And then for the Life of our blessed Saviour, who is call'd by way of Eminence, *The Son of Man*; as I observ'd before that it was *short*, so must I here put you in mind that it was *full of Trouble*. He was therefore call'd by way of Eminence, *Vir Dolorum*, <sup>a</sup> *A Man of sorrows*. The Prophet adds, *he was* <sup>b</sup> *acquainted with Grief*. For the whole Tenor of his Life was a continuation of his Calamities. <sup>a</sup> *Isa. 53. 3.* <sup>b</sup> *Ibid.*

The Time would fail me, should I but mention the hundredth part of those men, whose *short Time* of life hath seem'd *long* to them, even because they have felt it so *full of Trouble*. But enough hath been said concerning the *Doctrine* of the Text. And it lyes upon us to make some *Use*.

First then let us consider, that if man (as born of *The Appli-*  
a woman) hath but a *short time* to live, It concerns *cation.*  
us to take up the prayer of David, that God will *Psal. 39. 4.*  
*teach us to know our End, and the number of our Days,*  
*that we (like c Hezekiah) may be fully certified how* <sup>c</sup> *2 King. 20. 6.*  
*short our Time is.* It concerns us to take up the Reso-  
lution of Job; *All the Days of our appointed time, in-* <sup>d</sup> *Job 14. 14.*  
*cessantly waiting till our change cometh.* It concerns us,  
not to say, with the rich man in the parable, *we will*  
*pull down our Barns and build greater, and there we will* <sup>e</sup> *Luk. 12. 18.*  
*bestow all our fruits and our goods:* much less may we  
say, with that other Worldling, *Souls take your Ease,*  
*eat drink and be merry, for you have much goods laid up* <sup>f</sup> *Vul. 12.*  
*for many years:* for (alas!) how can we know, (filly  
creatures as we are,) but that *this very Night*, nay

## A Timely Cavéat

this very *minute*, either *they* may be taken from *us*, or  
*we* from *them*; there is such a fadingness on *their*  
 parts, and such a sickleness on *ours*. But it concerns  
 us rather to say with Job, *Naked came we into the world,*  
 and *naked shall we go out of it*. Or it concerns us rather  
 to say with David, that *we are strangers upon Earth,*  
 and but so many *sojourners*, as all our *Fathers* were: for  
 whilst we consider we are but *strangers*, we shall as  
 \* *Strangers and Pilgrims abstain from fleshy lusts which*  
 war against the soul. And so long as we remember  
 we are but *sojourners* upon earth, we shall pass the time  
 of our *sojourning* here in fear. And behaving our selves  
 among the *Gentiles*, as a *chosen Generation*, a *Royall Priest-*  
 hood, an *holy Nation*, a *peculiar People*, we shall shew forth  
 his praise, who hath called us out of *Darkness*, into his mar-  
 vellous *Light*.

Secondly let us consider, that since our *Life* is  
*uncertain*, as well as *short*, (inasmuch as we know not  
 how short it is) it concerns us immediately, to labour  
 hard in the *Improvement* of this our *span* into *Eternity*;  
 to employ our very *short* and *uncertain* Time, in making  
 a *seasonable* provision against them both; I mean, it's  
*shortness*, and its *uncertainty*. For shall we be *lavish*  
 even of that, which is so easily *lost*, and of which we  
 have so very *little*, and every *minute* of which *Little*  
 does carry to great a *weight*: with it, as will be either  
 a kind of *Pulley* to help raise us up to *Heaven*, or else  
 a *Clogg* to pull us down to the lowest *Hell*? Of what-  
 soever we may be wastefull, we ought to be *charie* of  
 our *Time*, which doth incontinently *perish*, and will  
 eternally be reckoned on our account. *Periculi & im-*  
*putantur*, the *Epigrammatist* could say of his pretious  
*Hours*.

Now

Now the way to provide against the *shortness* of our *Life*, is so to *live*, as to *dye*, to the greatest *Advantage* to be imagin'd; and so to *dye* as to live for ever. What *Tobit* said to *Tobias*, in respect of *wealth*, *Tobit* 4. 21. [ *Fear not, my son, that we are made poor, for thou hast much wealth, if thou fear God, and depart from all sin, and do that which is pleasing in his sight.* ] He might have said as well in respect of *wisdom*, and by consequence as well in respect of *long life*. For as the *Job* 18. 28. *fear of the Lord is solid wisdom, and to depart from Evil is understanding*; so *Honourable Age* is not that which standeth in the length of *Time*, nor that is measured by *Wisd.* 4. 8, 9. number of years, but *wisdom* is the gray hair unto men, and an *unspoiled life* is old age. To be devoted (like *Anna*) to the House of God, so as to *serve him night* *Luk.* 2. 37. and day with *fasting and prayers*, and not to content our selves with that which is *meerly lawfull*, or barely enough to *serve turn*, (as men do commonly reason within themselves,) but to study the things that are † *more excellent*, to *streine hard* towards \* *perfection*, † *Rem.* 2. 8. to *forget those things that are behind*, and to *reach forth* \* *2 Cor.* 7. 1. unto those things that are before, *pressing on* towards the mark, for the prize of the high calling of God in Christ *Jesus*, this is to *amplifie* our lives, and to *frustrate* the malice of our mortality; and as the want of *stature* many times is supply'd in *thickness*, so this is to live a great deal in the little time of our *duration*. *Phil.* 3. 13, 14.

*Ampliat Aetatis spatium sibi Vir bonus, hoc est  
Vivere bis, Vñâ posse priore trui.*

As we are thus to provide against the *shortness*, so in like manner we must provide against the *uncertainty* of our *time*. And the way to do that, is to distrust the *future*, and to lay hold upon the *present*; so to live



\* Nemo tam  
Divos habuit  
faventes, cra-  
stinum ut pos-  
sit sibi polli-  
ceri.

† Cuius po-  
test accidere  
quod cuiquam  
potest. Publi-  
us.

every houre, as if we were not to live the *next*. Having a *short* time to *live*, our time to *repent* cannot be *long*. And not *assured* of the \* *morrow*, 'tis madness not to repent *to-day*: when we see many persons of the most promising countenance, and the most prosperous constitution, not onely snatched by an *early*, but *sudden* death, why should we not seriously consider, that *we* may be of *their* number, having no promise of the contrary, either *within*, or *without us*? † What happens to *any* man, may happen to *every* man; every man being encompassed with the same conditions of mortality. 'Tis true indeed, that *we* may live till we are *old*; but 'tis as true, that *we* may dye whilst we are *young*; and therefore the *later* possibility should as well prevail with us for a *dispatch* of our repentance, as the *former* too too often prevails upon us for a *delay*. Nay if we *procrastinate* our repentance, in *hope* of living till we are *old*, how much rather should we *precipitate* it, for *fear* of dying whilst we are *young*? (if yet it were possible to *precipitate* so good and necessary a work, as a *solid impartiall sincere* repentance.) For as to *repent* whilst we are *young*, can never do us the *least* harm; so it may probably do us the *greatest*, to post it off till we are *old*. Nay it may cost us the loss of heaven, and a sad eternity in hell, if we *defer* our repentance (I do not say till we are *old*, but if we *defer* it) being *young*, till we are one day *older* than now we *are*. And shall we *defer* it beyond *to-day*, because we may do it as well *to-morrow*? This is madness unexpressible. For as 'tis true that we *may*, so 'tis as true that we *may not*. Our *knowledge* of the *one*, is just as *little* as of the *other*. (Or rather our *ignorance* is just as *much*.) And shall we dare to tempt  
God



God, by presuming upon that which we do *not know*? Are heaven and hell such *triviall* things, as to be put to a bare *adventure*? shall we play for *salvation*, as it were by *filliping* cross, or pile? implicitly saying within our selves, *if we live till the morrow, we will repent and be saved*; but *if we dye before night, we will dye in our sins and be damned for ever*? shall we reason within our selves, that though we know our *own* death may be as sudden as *other men's*, yet we will put it to the *venture*, and make no doubt but to fare, as well as hitherto we have done? what is this but to *dally* with the day of judgement, or to bewray our *disbelief* that there is any such thing? Its true we may live untill the *morrow*, and so on the *morrow* we may repent. But what is this to the purpose, that 'tis certain we may, whilst 'tis as *doubtfull* whether we shall? Is it not good to make *sure* of happiness, by *repenting* seriously at *present*, rather then let it lye *doubtfull*, by not *repenting* untill *anon*? Methinks we should easily be persuaded to espouse *that course*, which we are thoroughly convinced doth tend the *most* to our *Advantage*.

Εἰ πὲρ δὲ οὐ, ἢ  
ἡ πλείους τῆς  
ἡμετέρας λογί-  
ζεσθαι ματαίως  
ἐστίν. ———  
S. phoc. in Tra-  
chimis.

When the rich worldling in the Parable was speaking *placencia* to his *soul*, [*\* soul take thine ease,*] *\* Luk. 12. 20.* alleaging no other reason, than his having *much goods for many years*; nothing is fitter to be observed, then our *Saviour's words* upon that occasion, *Stulte, Thou Fool, this night shall thy soul be required of thee; then whose shall those things be which thou hast provided?* However the men of this world have quite *another* measure of *wisdom*, and do esteem it the greatest *prudence* to take *present pleasure* whilst they are *young*, reserving the work of *penitence* for times of *sickness* and *old age*, (when 'twill

## A Timely Caveat

'twill be easie to leave their pleasures, because their pleasures will leave them,) yet in the judgement of God the Son, (the word and wisdom of the Father) 'tis the part of a blockhead and a fool, to make account of more years, then he is sure of dayes or hours. He is a sot, as well as a sinner, who does adjourn and shift off the amendment of his life, perhaps till twenty, or thirty, or forty years after his death. 'Tis true indeed that Hezekiah, whilst he was yet in the confines and skirts of death, had a \* lease of life granted no less than fifteen years long; but he deferred not his repentance one day the longer. And shall we adventure to live an hour in an impenitent estate, who have not a lease of life promised, no not so much as for an hour & shall we dare enter into our beds, and sleep securely any one night, not thinking how we may awake, whether in heaven or in hell? we know 'tis timely repentance which must secure us of the one, and 'tis final impenitence which gives us assurance of the other. What the Apostles of the Gentiles hath said of wrath, may be as usefully spoken of every other provoking sin, † Let not the Sun go down upon it. Let us not live in any sin untill the Sun is gone down, because we are \* far from being sure that we shall live till Sun rising. How many Professors go to sleep, (when the Sun is down, and the curtains of the night are drawn about them,) in a state of drunkenness or adultery, in a state of avarice or malice, in a state of sacrilege or rebellion, in a state of deceitfulness and hypocrisie, without the least consideration how short a time they have to live, and how very much shorter then they imagine? Yet unless they believe they can dream devoutly, and truly repent when they are sleeping, they cannot but know they are damn'd forever,

\* 2 King. 20.  
6.

† Ephes 4 25  
— 8 28 29  
78. 29  
πείρω πείρω  
tis τω παρ  
28 29  
S ph. ubi supra.

for ever, if the day of the Lord shall come upon them as a <sup>1</sup> Thes. 5. 2, 4. thief in the night, and catch them napping in their <sup>2</sup> Pet. 3. 10. impieties.

Consider this all ye that forget God, least he pluck you away, and there be none to deliver you. Consider it all ye that forget your selves. That forget how few your dayes are, and how full of misery. Consider your bodies, from whence they came; and consider your souls, whether it is that they are going. Consider your life is in your breath, and your breath is in your nostrils; and that in the management of a moment, (for the better, or for the worse,) there dependeth either a joyfull or a sad eternity. If our Time were certain as well as short, (or rather if we were certain how short it is, there might be some colour or pretence, for the posting off of our Reformation. But since we \*know\* <sup>Mat. 24. 42;</sup> not at what hour our Lord will come, this should mightily <sup>43, 44.</sup> ingage us to be hourly standing upon our † watch. And † Habak. 2. 1. this may suffice for the subject of our second Consideration.

Thirdly let us consider, that if our dayes, which are few, are as full of trouble, it should serve to make us less fond of living, and less devoted to self-preservation, and less afraid of the cross of Christ, when our Faith shall be called to the severest Trials. \*O death (saith the son of Sirach) acceptable is thy sentence unto the needy, and to him that is vexed with all things. The troubles incident to life have made the † bitter in soul to long for <sup>† Job 3. 20.</sup> death, and to \*rejoyce exceedingly when they have found the <sup>† Vers. 22.</sup> grace. If the Empress † Barbara had been orthodox, in <sup>† Cuspinianus</sup> believing mens souls to be just as mortall as their bodies, <sup>in vita Sigis-</sup> death at least would be capable of this applause and <sup>mundi. p. 493.</sup> commendation, that it puts a conclusion to all our troubles.

D

If

Mat. 10. 27. If we did not fear him, who can cast both body and soul  
 28. into hell, we should not need fear them, who can de-  
 \* Eccles. 41. 4. stroy the body onely; because \* there is no inquisition in  
 † Job 3. 17. the grave. † There the wicked cease from troubling; and  
 18. there the weary are at rest. There the Prisoners lie down  
 14. with Kings and counsellors of the earth. The servant there  
 15. is free from his master. There is sleep, and still silence,  
 18. nor can they hear the voice of the oppressor.

*Mors Bona si non est, Finis tamen Illa Malorum.*

But we have farther to consider the *threefold Anti-thesis*, which we ought to oppose to the *three Clauses in the Text*: for as *man, who is born of a woman*, hath but a *short time to live*, and is *full of trouble*; so *man, as regenerate and born of God*, hath a *long time to live*, and is *full of bliss*. A life so long, that it runs *parallel with eternity*; and therefore (without a *Catachresis*) we cannot use such an expression, as *length of time*. It is not a *long*, but an *endless* life; it is not *time*, but *eternity*, which now I speak of. Nor is it a *wretched* eternity, of which a man may have the privilege as he is *born of a woman*; but an *eternity of bliss*, which is competent to him as *born of God*. And of this bliss there is such a *fullness*, that our *Heads* are too *thick*, to understand it. Or if we were able to understand it, yet our *hearts* are too *narrow*, to give it entrance. Or if our hearts could hold it, yet our *tongues* are too *stammering*, to express and utter it. Or if we were able to do that, yet our *lives* are too *short*, to communicate and reveal it to other creatures. In a word, it is such, as not one-ly eye hath not seen, nor ear heard, but it never hath entered into the heart of man to conceive. Incomprehensible

ble as it is, 'tis such as God hath prepared for them that love him, 1 Cor. 2. 9.

If we compare *this* life, with the life described in the Text, it will severall wayes be *usefull* to us; for it will *moderate* our *joyes*, whilst we *possess* our dear friends; and it will *mitigate* our *sorrows*, when we have *lost* them; for it will mind us that they are freed from a life of *miserie*, and that they are happily translated to one of *bliss*. Nay if we are *true lovers* indeed, and look not onely at our *\*own* interest, but at the interest of the *parties* to whom we vow love, we even *lose* them to our advantage, becaule to *theirs*. Lastly it sweetens the solemn *farewell*, which our souls must take of our mortall bodies; we shall *desire* to be *dissolved*, when we can *groundedly* hope we shall be with *Christ*; we shall groan, and groan earnestly, to be *unclothed* of our bodies with which we are *\*burdened*, if *\* 2 Cor. 5. 23.* we *† live* by this faith, that we shall be clothed upon with *† 1 Vas. 7.* our house from heaven; we shall cheerfully lay down our bodies in the dust, when 'tis to rest in his peace, who will certainly raise us by his power, that we may rest and reign with him in glory.

Thus have I done with my Text, though but in the middle of my Sermon; and but *briefly* considered it in its *Antithesis*, becaule it is not pertinent any otherwise, then by affording to such as are *Mourners*, a use of *comfort*. And becaule I am confident, that there are many such *here*, (when I consider how many losses lye wrapt in one) not onely *wearers of black*, but *serious Mourners*, whose very souls and insides are hung with *sable*, and whose *unaffected*

sorrows do call for comfort ; I shall raise you matter of reall joy, from the ground and occasion of all your sorrows.

For there is yet *another Text*, upon which I must give you *another Sermon*. A Text, I say, whose matter and form have been divided by God and Nature. The inward form is ascended, to him from whom it came down ; but the outward matter still lyes before us. And well may that person become our *Text*, who was himself a *living Sermon* ; since the integrity of his life was truly *doctrinal*, and the resplendent piety of his death a very pertinent application. I am sure 'tis well known in *another place*, and therefore I hope 'tis believed in *this*, that I am none of *their number*, who use to scatter abroad their Eulogies upon every man's Hearse, meerly as customary offerings, or things of course. No, those alone are my seasons wherein to make *narratives of the dead*, when it may righteously be done for the use and benefit of the *living*. You know that Jesus the son of Sirach doth set himself solemnly to the work : and that with an ἀνίσταμεν δὴ ἀνδράς ἐνδόξους Let us now praise famous men. Men renowned for their power ; men of knowledge and learning ; wise and eloquent in their instructions. Rich men furnished with ability, and living peaceably in their habitations. There be of them that have left a name behind them, if their praises might be reported. And some there be who have no memoriall, who have perished as though they had never been, and are become as though they had never been born, and their children after them. But these were mercifull men, whose righteousness hath not been forgotten, \* their bodies are buried in peace, but their name liveth for evermore ; for the people will tell of their wisdom,

Τὸ σῶμα μὴ  
ἐμὲ θνῆσκον  
ἀποφθάνει.  
Τὸ δ' ἀθάνατον  
πνεῦμα  
καὶ τὸν αἰῶνα  
ἐκ. Alexis in  
Olympodoro.

Ecclesi. 44. 1, 2  
s. Ec.

\* Τὸ σῶμα  
ἐμὲ θνῆσκον, τὸ δ'  
ἀθάνατον πνεῦμα  
ἐκ. Euseb.  
in Hieron.

and

and the congregation will shew forth their praise.

Our honour'd Brother now departed (I will not say the *unhappy*, but ) the *now-blessed* occasion of this solemnity, as he deserves a *noble* Eulogie, so he needs *none at all*: He being one of those few of my particular acquaintance, of whom I have seldome, or never heard an ill word spoken. But in this one thing, he had the least resemblance unto his Saviour, who was *hated by many, despised by more, and basely forsaken almost by all*. This is therefore no commendation, on which our Saviour proclaims a *Woe*. *Woe be to you when all men speak well of you*. Nor do I say that this worthy Gentleman was ill spoken of by *none*, (he was sure *too worthy* to be so befriended by the *world* ) I onely say that I have seldom or never *heard it*. And *James 4. 4.* he was so much the less obnoxious to the dishonesty of the Tongue, because ( as far as his *Quality* would give him leave ) he ever *delighted* in that obscurity, which most young Gentlemen are wont to *shun*. For although his *extraction* ( we know ) was *noble*, and his *fortune* extremely *fair*, though his *naturall parts* and abilities were truly *great*, as well as greatly improved by *art* and *industry*, ( he having been Master of many Languages, and ( I am sure ) well vers'd in great variety of Learning ) yet still his *modesty* and his *meekness* were so much *greater* then all the rest, that ( in a perfect contrariety to the vainglorious and hypocritical ) he ever turn'd his *worst side outward*. The late retirement of his life made him so blameless and inoffensive, that I suppose it hath *ditted* the mouth of envie.

It was no doubt an *effect* of those two virtues, ( I mean his *modesty* and his *meekness* ) that he so constantly observed that *Apostolicall Precept*, *James 1. 19.*



Παύει ὡδ,  
 ἀλλὰ μάλα  
 λιγύως. ἔπει  
 ἔ πολὺμυθος,  
 ἔδ' ἀσάμαρ  
 τοῦτο. —  
 Hom. 11. 7.

For he, if any man living, was *swift to hear, but slow to speak*. And when he thought it his *turn to speak*, it was rather *much*, than in *many words*. As the speech of *Atenelaus* describ'd by *Homer*, so perfectly free were his discourses, from the fault of *impertinence*, or *superfluity*.

So far was he from *sitting down* in the chair of the scornfull, (as too many of his quality are wont to do) nay so far from *walking* in the counsels of the *ungodly* (from the time that he *found* them to be *such*,) that he made it his care and chiefest caution, (in his later years more especially,) not so much as to *stand in the way of sinners*.

For as much as I could judge of him, (who had the happiness to know him for many years) he was a true

\* Joh. 1. 47. Nathanael, \* an Israelite indeed; who, though he had many *Imperfections*, as one who was *born of a woman*; yet he had sure *no guile*, as being also regenerate, and *born of God*. Methinks I hear him now speaking to

1 Sam. 12. 3, all that knew him, as *Samuel* did to all *Israel*; *I have walked before you from my childhood to this day. Behold here I am, witness against me before the Lord; whose Oxen have I taken? or whose Asses have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe, to blind mine eyes therein, and I will restore it?* To which methinks I hear the Answer which was made to *Samuel* in the next verse, *thou hast not defrauded nor oppressed us.*

Verſ 4:

'Tis *this* that speaks a man *right honest*; which is a *notter* title then *right honourable*, though I may say very truly, that he had many due titles of *honour* too. For not to speak of his *Ancestors*, who came in hether with the *Conquest*, and that from the city *Poitou* in

France



France, (from whence they derived the name of *Peyto*)

I think it more for his *honour*, to have been many  
 wayes \*good; to wit, a good husband and a good father; \* Οὐτὸ ἀ-  
 εις ὁ Θεὸς  
 λογικὸς τὸς  
 πρὸς Χρυσ. Hom. (in  
 Gen.) 23.  
 a good master and a good friend; a good neighbour  
 and a good land-lord; a good christian and a good  
*man*. And, which is a sign of more goodness than all  
 the rest, he never thought he was good enough; espe-  
 cially in the first, and the two last particulars.

It is an excellent ingredient in that religious compo-  
 sition, which he had lent before him to bless his soul,  
 and left behind him in memory to perfume his name  
 too, that having been charged with a debt, (whether  
 by his Father's last will and testament, or by the con-  
 dition of the times, or by both together,) he was e-  
 ver in some pain till he had paid that debt, or at least  
 had made provision for it; because untill he had done  
 justice, he knew he could not so well shew works of  
 mercy; and that was doubtless a pregnant token of  
 walking humbly with his God. The three grand Duties  
 which God requires, in the sixth chapter of *Micah*,  
 at the ninth verse.

The end of Christ's coming into the world, was to  
 make us live soberly, righteously, and godly in this present  
 world. (Tit. 2. 13.) the first implying our whole duty  
 towards our selves, the second towards our neighbour,  
 the third towards our God. That extraordinary per-  
 son, of whom I speak, doth seem to me, as well as o-  
 thers, to have reached those ends. He was so eminent-  
 ly sober, that I believe he was never known to have  
 sinn'd against his own body in any kind; so eminent-  
 ly righteous, that (as I said) he was in pain, till he had  
 rendred to every man his due. Being so sober, and so  
 righteous, he is inferred to have been so godly too, as to  
 have

## The improvèment of Life

have liv'd in opposition to those bare professors of Christianity, who having a form of godliness deny the power of it; for give me leave to tell you, what is not every day considered, that the most material part of godliness is morall honesty. Nor was there any thing more conspicuous in the holy life of our blessed Lord. The second Table is the touchstone of our obedience unto the first. And to apply what I say unto the honourable person of whom I speak, we may conclude him to have lived the life of faith, because we find him to have dyed the death of the righteous.

Gal. 3. 11.  
Num. 23. 10.

To pass on therefore towards his death, as the fittest transition unto his buriall; I am enabled to say of him, (by such as were eye and ear witnesses,) that he abundantly enjoyed [ that εὐδαιμονία ] that happy calmness of death, which the Emperour Augustus was wont to pray for. I say he enjoy'd it in both acceptions of the word. For first however he was sick of a burning Feaver, (which carried him up like Elias in a fiery Chariot) yet he had this rare happiness which is the priviledge of a few, that he even enjoyed his whole disease without the least taint of deliration. That knot of union betwixt his body and his soul, was not violently broken, but very leasurely untied; they having parted like two friends, not by a rude falling-out, but a loving farewell. Thus was his Euthanasia in the first acception of the word. But he had it much more, as to the second. For

Two things there are, which are wont to make death terrible. The first is suddenness, and the second is sin. He was so arm'd against the first, that he did not onely take care for the setting his outward house in order, to the end that nothing in this world might  
crash

2 Kin. 20. 1.

traff his flight towards a better ; but he also sent for the *Divine*, to imp the *strings* of his devotion ; and farther told his *Physician*, that *God had sent him his summons* ; so well was he arm'd against the *first* of those *Phebers*, and that by the help of our English *Litanie*, which prompt's us to pray against *sudden Death* ; and which he commanded one of his servants to *assist* him with upon his death-bed, bestowing upon it (when he had done ) a great deal of holy *admiration*.

Again, so well was he prepared against the *second*, that for the *tendernefs* of his conscience, and his deep *resentment* of all his sins, *those of the times* more especially, in which he deplored his unhappiness that he had had a *great share*, ( till God was pleased in much mercy to shew him that *errour of his judgement*, by which the *errour of his practice* was bred and cherish'd,) Next for his *hatred of himself* in the remembrance of them, (though we may say, that in *comparison* with many others alive and dead, he had kept himself *unspotted from the world*;) then for his steadfast *resolutions* of better life, of making ample *satisfaction* for every ill that he had done, and so of *bringing forth* <sup>† Lk. 3.8.</sup> *fruits* † *worthy of repentance*, (if God should be pleas'd <sup>Ap. 26.10.</sup> to enlarge his time;) and last of all for his *solicitude*, \* <sup>Jos. 24.15.</sup> that *all his* \* *family* might live in the fear of God, and *redem* those opportunities which he seem'd ( at least unto *himself* ) to have sometimes *lost*, or *neglected* ; I say, in all these respects, he appears to *me*, (as well as to *others* ) a more then ordinary Example.

But some may say, that *sick persons* are ever sorry <sup>object.</sup> for their *sins* ; but it is many times a *sorrow* squeez'd out by *sickness*. And as soon as they *recover*, they do *relapse* too.

# The improvement of Life

Answ.

To which I answer, that though it is often so in others, yet in this *exemplary* Christian it could not be so. For

*First*, it was a mark of his *sincerity*, that he look'd upon his failings, as through a *Macroscopē*; which made them seem *nearer*, and very much *greater* than they were. He warn'd all those who stood about his sick bed, to beware of those sins which the world call's *little*; and of the *no-little* sins which the world calls *none*; yea from the least \* *appearances* and *opportunities* of sin. It was his own expression, that *all the sins of his former life did even kick in his very face*; yet he remembered the † *labourer*, who went late into the Vineyard, and was *rewarded*. He also made some *reflexions* upon the \* *thief on the cross*; that his faith might steer an even course, betwixt the *Scylla* of *despair*, and the *Charybdis* of *presumption*.

\* 1 *Thes.* 5. 22.

*Prov.* 5. 8.

† *Mat.* 20. 9.

\* *Cito igno*  
*scit Dominus,*  
*quia cito ille*  
*convertitur.*  
*Ambros. in Luc.*  
*23. 43.*

Secondly, it was another good token of his *sincerity*, that he was not merely a *death-bed penitent*, whose repentance too too often is but [ *ἀλὴν κατὰ κόσμον* ] a *sorrow according to the world*; but, (as diverse persons can well witness) he began the great work in his time of *health*; so as his sickness did but declare his having been a \* *new creature* by † *change of mind*, and that he did not fall back, but \* *press forward towards the mark*, and *persevere* in so doing unto the \* *end*.

\* 2 *Cor.* 5. 17.

† 2 *Cor.* 7. 9.

\* *Philip.* 3. 14

\* *1 <sup>2</sup> Cor.* 13. 12

† *1 <sup>2</sup> Cor.* 13. 12

*Mat.* 24. 13.

Thirdly, it was another mark of his *sincerity*, that he insisted on the nature of *true repentance*, which still importeth an *amendment* and *reformation* of life. Nor had he a willingness to *recover* his former health, unless to the end he might *demonstrate* his *renovation*, by that *carefulness*, that *tear*, that *indignation*, that *vehement desire*, that *zeal*, yea that *revenge*, which *S. Paul* hath

2 *Cor.* 7. 11.

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hath recorded as the effects of a *godly sorrow* in his *Corinthians*. Abhorring and deploring those desperate notions of repentance, which the world is so commonly mistaken in.

Fourthly, it was a comfortable token of his *sincerity*, that he was *obstinate in his Prayers*, against the precept of his *Physician*, and resolv'd to pour out his soul, though to the prejudice of his body. As if he were piously ambitious of being too strong for his own infirmities; when a reverend Divine (who was standing by) would fain have done that office for him, at least as a Deputy to his *lungs* onely, that he might not spend his *few spirits* as yet left in him; he made him this resolute and hasty, but pious answer, that *whilst a tongue was in his head whereby to speak, and whilst he had breath in his body to move and animate his tongue, and whilst he had lungs in his brest to supply his breath, he would shew forth the goodness and the glory of God, who had been pleas'd to do so great things for him.* And in a mercifull Answer to all his Prayers, which he continued to the *amazement* of all that heard him, (after some *conflicts* which he had had with the *ghostly enemy*, that so he might be happier in a  *victorious*, then he could possibly have been in an *untempted* innocence,) God was pleas'd (*very signally*) to reveal himself to him, to *speak peace unto his conscience*, to fill him inwardly with joy in the *holy Ghost*, to give him some *glimmerings* and *fore-tasts* of the glory to be revealed. That I may use his own words, (which, as he came out of a *trance*, he was observed to speak,) *he had a ravishing glimpse of the Beatifick vision*; meaning thereby (as I interpret) that God had refreshed his drooping soul with his unspeakable comforts; saying unto his soul,

psal. 35. 3.  
Luk 19. 9.

\* Rev. 12. 3.

Heb. 12. 2.

*I am thy salvation, or this day salvation is come to thy house. So that now being plac'd above the levell of temptations, and exempted from the fear of what the \* red dragon could do unto him, he cheerfully lifted up his head, and ~~fixt~~ his eyes upon Jesus the author and finisher of his faith, and for the joy that was set before him, expected the Advent of death, as of a very dear friend.*

\* Exod. 16. 18.

\* Ait. 2. 45.

\* 1 Pet. 2. 5.

Gen. 49.

Fifthly, it was another great sign that *his heart was right towards God, and therefore not treacherous to himself, that he extended his care to the souls of others, with as true a charity, as to his own; exhorting one in particular against the love of this world; charging another to be watchfull against intemperance and debauch; exciting a third unto frequent and fervent prayer. I do but mention the severall subjects, on which he treated like a Divine. To all his servants in the generall, and to three of them in special (for his words like \* Manna in the wilderness, and the Apostles \* doal, were discreetly proportioned to every one as he had need; so as they who had most of his instruction had nothing over, and they who had least had no lack.) I say, in generall, and in speciall, he was by his precepts, as well as practice, (even as righteous \* Noah) a true preacher of repentance. Nor did his care end here. But*

*As it were in imitation of good old Jacob, before he was gather'd to his fathers, he gave a blessing to all his children. And farther gave it in charge to his virtuous consort, whom he worthily esteemed his dearer self, (and of whom he also requested pardon, it by any cross word he had ever griev'd her,) not to educate his children, so much to learning and other accomplishments, as*  
to

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to the knowledge, and service, and fear of God. Nor was it a little to his advantage, that he was carefull to have them seasoned with those his *last* principles, which by his *later experience* he found the *best*.

Not to be endless upon the subject, ( on which it is *difficult* not to be *long*, and yet *impossible* to be *tedious*, ) he was briefly *at that*, which I pray God of his mercy to make us all. That whensoever he shall appear unto us, in death, or in judgment, we may be found, like † *wise virgins*, with *oyl in our lamps*. And † *Mat. 25. 7. 8* that together with this our brother, ( whose remembrance (like that of † *Josias* ) will ever be *sweet unto us* as musick at a banquet of wine, ) we may be joyned in † *Eccles. 49. 1* comfort with the *quire of Angels*, and with the generall *assembly of the first born which are written in heaven*, and *Heb. 12. 22, 23* with the souls of just men made perfect, singing Hosanna's *Rev. 5. 13.* and Hallelujah's, to him that sitteth upon the Throne, and unto the Lamb for evermore.

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THE END.



# VIR

*Exploratâ Integritate,  
Gravitate morum Primævâ  
Annumerandus Patribus;  
Scientiarum lumen omnium,  
Supraque scientias eminens  
Humilitate summâ:  
Innocenter doctus, &  
Φερνίσας εἰς τὸ σωπερεῖν*

EDOARDUS PEYTO

*De Chesterton in Agro Warwicensi  
Armiger,*

*Ex Antiquo PICTAVORUM stemmate oriundus,*

EDOARDI PEYTO

*Equitis Aurati*

*Filius Unigenitus :*

*Uxorem duxit ELIZABETHAM*

GREVILLI VERNEY

*De Compton-Mordake in eodem Agro*

*Equitis Aurati*

*Filiam Unigenitam :*

*Lectissimam pariter & Dilectissimam foeminam.*

# *Compar Conjugium!*

*Cujus ex felici Copula*

*Manavit sexûs utriusque Trias,*

*Altera Filiorum, Edoardus, Guilielmus, Franciscus,*

*Altera & Filiarum, Elizabetha, Catharina, Margareta,*

*Patris simul, & Matris Ecypa:*

*Virorum & Fæminarum olim Exemplaria.*

*Proh Dolor!*

*Tanta Familie & Virtutis Instauratorem brevem,*

*Primo velut in Molimine fatiscentem;*

*In ipso ætatis flore decussum,*

*Εν ἀμύν παρρησιαζόντα!*

*Tamen Querelarum desine.*

*Quippe sæculi pertasus, Maturus Cælo,*

*Et præproperâ laborans Maturitate,*

*Perfectionem vitæ cum Immortalitate commutavit,*

*Anno Ætatis supra XXX<sup>m</sup> currentis Tertio,*

*Salutis Reparata MDCLVIII.*

*VIII<sup>o</sup>. Calendas VIIbres.*

*Anima, Christi appetentissima, in Christi gremium evolavit;*

*Cælorum, quò dudum ascenderat, tandem Incola:*

*Corpus reclinavit in Pulveris Dormitorium;*

*Sic etiam Christum in sepulchro queritans.*

*Telluris sarcina subter tellurem deposita;*

*Incolumes reliquia sub Domini custodiâ.*

**F I N I S.**